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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, JULY 17, 1902. NUMBER 20

THE TOWER HILL SUMMER ENCAMPMENT

The Summer School now in session will last until August 18, 1902. It is reached by the Chicago, Milwaukee and Saint Paul Railway, Prairie du Chien Division. Buy your tickets to Spring Green, Wisconsin, and send word that you are coming, to Mrs. Edith Lackersteen at the above address, and the Tower Hill buckboard will meet you at the train.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

Tower Hill Summer School

SUNDAY SCHOOL NORMAL WORK.

This School grew up around a "Six Years' Course in Religion" for Sunday School workers —now expanded into seven years. It has now reached the sixth year of the second time around, viz., the Growth of Christianity. This field was traversed in 1896 by Rev. Joseph H. Crooker. This year the work will be based upon stenographic reports of Mr. Jones's talks given before his Normal Class at All Souls Church, Chicago, and which he used in his Sunday School and Bible Classes during the year just closed. If the class so elect, instead of crowding the work into one week of an hour and a half sessions, it will be distributed through the five weeks, twenty-five half hours, from 10:30 to 11 o'clock, with an intermission of ten minutes before the poetry studies that will follow, shortened into one hour periods.

The Growth of Christianity.

Being the sixth years' work in the seven years' course in Religion. Stepping-stones across fourteen Christian centuries.

Things are not so ill with you and me as they might have been because of those who have lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

The aim will be to give a sympathetic view of the struggles of Christianity with ignorance and wickedness from the without, and fanaticism, bigotry and priest-craft from the within, from the close of the New Testament times to the beginning of the Reformation era.

Acknowledgment is made to Prof. F. A. Christie, of the Meadville Theological School, who furnished the first outline and list of books, also to Prof. Williston Walker, of the Yale Divinity School, and Prof. O. J. Thatcher, of the University of Chicago, for additional suggestions and comment that proved valuable in the preparation.

Maps, charts, pictures and stereopticon slides will be used as freely as possible.

I. Ignatius. d. 104-117.
"The Teachings of the Twelve Apostles."

II. Justin Martyn. d. about 163.
The casting of life into speculative systems. Gnostics, etc.

III. Origen. 185-253.
Early Christian philosophy.

IV. The Three Creeds. 325, 381, 451.
The great controversies.

V. The Emperor Julian. 331 (?)-363.
Dying Paganism at its best.

VI. Jerome. 340(?)-420.
The rise of monasticism.

VII. Augustine's "The City of God." 354-430.
The dream of a Christian commonwealth.

VIII. St. Patrick. 396(?)-469(?).
The great missionaries—Ulfilas, Columba, Augustin, etc.

IX. St. Benedict. 480-553.
The "rule" of St. Benedict and its ideal.

X. Gregory I (The Great). 540(?)-604.
The rise of the papacy. Transition to mediaeval religion.

XI. Mohammed. 570-632.
The birth of a sister religion. Another triumph of monotheism.

XII. Charlemagne. 742-814.
Crowned Emperor 800. The founder of the "Holy Roman Empire."

XIII. Alfred the Great. 849-901.
The great English king; the father of English literature.

XIV. Hildebrand. 1020(?)-1085.
"A great politician, who knew how to use one power against another"—J. H. Crooker.

XV. Abelard. 1079-1142.
The rise of intellectual activity.

XVI. Bernard of Clairvaux. 1091-1153.
Abelard's antagonist. A stout Churchman who feared such a free use of reason.—Crooker.

XVII. The Legends of King Arthur.
The rise of chivalry and feudalism.

XVIII. The Crusades. 1096-1271.
A contagion of fanaticism. The permanent value of earnestness. Peter the Hermit. Children's crusades, etc.

XIX. St. Francis of Assisi. 1182-1226.
The brother of the birds and fishes.

XX. Cathedral Building.
Examples—Strasburg and St. Davids.

XXI. Dante. 1265-1321.
Before this name the nations bow;
His words are for all of mankind,
Deep in whose hearts, as on his brow.
The marks have sunk of Dante's mind.
—T. W. Parsons, on a bust of Dante.

XXII. Tauler. 1300(?)-1361.
"The Friends of God."

XXIII. Wicliff. 1324-1384. Huss. 1369-1415.
The morning stars of the Reformation.

XXIV. The Black Death and Its Effects. Fourteenth Century.
Nature will not be trifled with.

XXV. Thomas a Kempis. 1380(?)-1471.
"The imitation of Christ."

XXVI. Torquemada. 1420-1498.
A study of persecution. The Waldenses.

XXVII. The University of Prague. 1438.
A study of schools. The rise of universities.

XXVIII. Golumbus. 1446(?)-1506.
A new view of the world.

XXIX. Savonarola. 1452-1498.
Christianity in politics.

XXX. Michael Angelo. 1475-1564.
The Renaissance.

XXXI. More's Utopia. 1516.
A dream of a new social order.

UNITY

VOLUME XLIX. THURSDAY, JULY 17, 1902. NUMBER 20

By Telegraph to the Chicago Tribune.

LONDON, July 10.—Queen Alexandra today opened the coronation charity bazaar for the benefit of the Children's Hospital.

The bazaar was held in a specially constructed hall in the Royal Botanical Garden and every facility was given the wealthy patrons to get rid of their money.

Mrs. Ronalds' American bar with twenty-two American women dressed in white with aprons composed of the Stars and Stripes and the Union Jack attracted crowds. They were kept busy serving drinks made by New York and Boston bartenders. Mrs. Ronalds looked charming in white embroidered muslin and valenciennes lace. Among other American women who assisted her were Mrs. Cameron, Mrs. Depew, Mrs. Foxhall Keene, Mrs. Newhouse and Mrs. De Young.

We are glad to make room in our columns this week for the article on coeducation written by a doctor of the University of Chicago, and printed in *The Chicago Evening Post* in its issue of July 14. It is the same picture in another frame and coming from the source it does must command attention and thought from, if it does not convince, the believers in segregation.

Alfred Bayliss, State Superintendent of Public Instruction for the State of Illinois, in a recent number of *School News* shows very conclusively why it is that men are leaving the ranks of teachers at the rate of a regiment every two years in the state of Illinois. The solution is indicated by the following cases cited: A country school teacher teaching for thirty-seven and a half dollars a month, paying nine and a half dollars per month board, and was going to spend the summer at a state normal school. A city superintendent of schools rejoiced in an increase that made his salary a thousand dollars a year, while the proprietor of a little barber shop in the same town boasted an annual income of thirteen hundred and forty dollars.

"The Religion of a Scientific Man," is a topic perhaps a little overworked in the last generation, but the conclusions of the venerable Sir Henry Thompson, a scientist in the eighty-second year of his age, as given in the *Literary Digest* of July 5, are certainly not only reassuring, but inspiring ones. This wise man of science says that all his labors have resulted in an "emancipation from the fetters of all creeds, but in an unshakable confidence in the Power, the Wisdom and the Beneficence which provides and rules the universe." While he confesses to a dislike of the terms, "God," "Jehovah," "Jove," etc., he has come to believe that there is an "absolutely beneficent influence over all living things of every grade which exists within its range."

The World Today, the present title of the late "Current Encyclopedia," which we have frequently taken pleasure in commending, starts out with the name of Jane Addams at the head of its list. There is a fairly good portrait, a statement of the few biographical facts that the public need to know, an inadequate analysis of Miss Addams's last book, "Democracy and Social Ethics," and this admirable statement of the spirit if not the letter of Miss Addams's message, for she certainly has a message to the self-centered and self-seeking people of this age and land:

It is Socialism that Miss Addams preaches, but it is Catholic Socialism, that is, all round Socialism. Socialism that is not hemmed in by conventional, artificial and narrow bounds; Socialism that takes in everything; Socialism that leaves nobody out. She insists that there are not two kinds of folks, except in their point of view; she insists that we are all commoners; that the differences are only incidents and accidents; that all men are of essentially the same stuff; and that the stuff is woven substantially on the same form. She recognizes with Carlyle that all possess "the same great Need, great Greed and little Faculty," and all are, therefore, candidates for social betterment, and that there should be a continual effort to attain an ethical standard.

The American Review of Reviews for July says, "It is extremely hard for a nation holding the reins of superiority to know how to treat nationality with breadth of wisdom and with essential justice, and cites England's unfortunate experience with the North American colonies, with Ireland and the "useless war against a few farmers in South Africa, which is perhaps the biggest war that England has ever waged in her history." The article concludes by saying that England is not alone in these humiliating failures. Russia is weakening herself by her tyranny over Finland and Germany is sowing the seeds of future trouble by her treatment of the Poles. The editor fails to see a parallel in the case of the United States and the Philippines, but we suspect most readers find the parallel springing instinctively to their minds. And the joy springing up in the hearts of all parties out of the recent act of Congress looking towards establishing a civil government in the Philippines comes from the great hope that the United States is in this case also to be an exception to the rule.

Miss Julia Lathrop at the Detroit Charity Convention seems to have introduced one of the most interesting discussions of the session. It was concerning the care of the chronic insane. A report says her commendation of the "Scotch and Belgian practice of boarding out the mildly insane in private families was received with as much favor as any other single effort on the program." Why not? What better place for such unfortunates! What better recipients of the patronage of the state than the kindly thoughtful who are willing for a reasonable consideration to lend their lives and their homes to the care of such. And what an immense economy to the state. But if these arguments apply with equal force even to the "mildly insane," how much more valuable do they become when simply the aged, the crippled, the friendless, and above all, the little children, are under consideration. When the wards of the state are provided for in and through the homes of the state, then we will have reached not only the most economic but the most humane solution of the problem that now calls for so many artificial institutions miscalled "homes."

The most sensational thing in college instruction today is the sensational charge of sensationalism against professors who in the line of class room work express themselves with the freedom of the conversational methods. A reckless carving of the New Testament, setting phrases and sentences out of their connections, would make of this Book, as indeed many preachers have made of it, the most wildly sensational book in literature. Whatever slight dangers may lurk in the informalities of the lecture room, they are but slight compared to the greater dangers that come from this harping about "professorial dignity," "loyalty to an institution," etc., etc. There are no dignities that belong to the professor that are not included in the safe dignities of a gentleman. And there can be no loyalty to a school or any other institution to outrank the loyalties to humanity and to one's self. It is the duty of the teacher whether he be in the pulpit or in the class room to utilize his message by lifting himself to his own maximum, and being a full man wherever he may be.

Dr. Nicholas Murray Butler made an impassioned appeal before the National Teachers' Association in Minneapolis last week in the interest of the restoration of the Bible in our public schools, and his appeal is reported to have been enthusiastically applauded. But the professor was careful to say that it was not as a hand book for "religious instruction or for the promotion of theology" that he would have it introduced, but as literature. But herein lies the difficulty of the situation. The friends who have so clamored for the use of the Bible in the public schools for ritual uses would most of them, we presume, prefer to have it excluded entirely than to have it put into the category of literature where Isaiah and Paul would be studied in the same spirit and in the same way as Shakespeare, Browning and Emerson are studied. A search for literary beauties in the Bible, studying it in the light of history and by the comparative methods, is to settle once and for all the disputes about the higher criticism and all that. When those who hold the Bible as the infallible record of God's dealings with man will be willing to have it studied in our schools as the record of man's reachings after God, his stumblings and gropings towards the right, we suspect there will be few left to object.

Alexander F. Chamberlain in the *Pedagogical Seminary* for June, edited by G. Stanley Hall, has a timely word on the teaching of English in which he urges that Latin is not the basis of English; that its core is democratic. And, most important of all to our mind, he pleads against the habit of "making poetry into prose." We give the closing paragraph entire:

> Poetry is the greatest possession of man. All language was once poetry, and most of it would be now if it were not for the petty dissections of the modern grammalogue. In spite of the ancient philosopher who wanted to exclude them from his ideal republic the poets still live, and the little children love them as of old. Poetry is as eternal as childhood itself. It will never die out as long as generation after generation continues to produce fathers and mothers and the never-ending chain of children links past, present and future into one. President Eliot would teach all—religion, morals, civics—by poetry. Men of science like President Hall are of like opinion. So, too, students of nature, like Burroughs, who hold that poetry itself is sufficient without the brand of the teacher upon it. They are right. Give the children poetry fresh from the hands of genius and of God. Let there be no tampering with it. Hands off grammarian and retoucher! Of all criminals the worst is the teacher who wants the childlike thoughts of genius transmuted into his own adult commonplaceness. Paraphrasing is a sin against the Holy Ghost. It has done more than any other single thing to kill the instinct for good English. Its very name should be anathema. We have barrels of sermons, bushels of orations, and books innumerable treating of the birth of American liberty, but who does not turn to the poet for the best word of all? And yet a teacher will set a pupil to paraphrasing this holy scripture, for such it is. Such action is utter sacrilege. A teacher who demands this is worse than any savage or barbarian. Emerson's immortal hymn ought at least to be freed from the Cossacks of the school. Over Shakespeare's grave we read:
>
> "Good Friend, for Jesus sake forbeare
> To digg the dust encloased heare;
> Bleste be the man that spares thes stones,
> And curst be he that moves my bones."
>
> This of the dead body of the poet. What words shall frame the blessing and the curse for those who have to do with the living body of the poet, the part of him that can never die?
>
> The teacher of English ought above all to know good English when he sees it, and to be wise enough to let it alone. It will sing itself into the hearts of the young without his organ of adulteration.

College Spirit.

We print in full in this issue the address of Doctor Pritchett, given at the last convocation of the University of Chicago, to which we have already alluded in our editorial columns.

We particularly commend to the attention of our readers that part of the address which treats of the "college spirit," which is "that intangible something which gives color and direction to the influences of the college life." And the terrible arraignment that follows: "It has no touch of scholarship in it." Further along the president of the Massachusetts Institute of Technology ventures to say that "It has no contact with the universal company of scholars." In another part of the address he says, "In no institution has the commercial tendency of our national life been more strongly reflected than in our college-universities."

Apropos to the discussion now pending concerning woman's status in the University of Chicago, we asked the other day a recent graduate of that university what the feeling on the campus was concerning co-education. His reply came prompt and decisive, "Nearly all the girls like it and are in favor of it, but nearly all the boys dislike it and are opposed to it."

"Why do the boys dislike co-education; do the girls depress the standard of scholarship in the class room?"

"O no! they hold their own there; there are just as many boys who flunk as girls."

"Is it true that boys do not like to recite in the presence of girls, and that they do not study as hard?"

"No, I do not think it is that. We do not feel it in the class room."

"Well, what is it and where is it?"

"Why, it is impossible to get the 'college spirit' in the co-educational institution that they have in institutions where only boys meet."

"Well, what is 'college spirit' anyhow?"

"Well, I do not know exactly."

Here our conversation came to an end. Neither the young man nor the writer could devise a definition that was satisfactory. But with the help of Doctor

Pritchett's wisdom and in the light of much reflection, we venture a tentative description if not a definition. "College spirit" is that something that precipitates first class enthusiasm on secondary interests. It is that which gives to transient experiences the dignity of permanent earnestness. Whatever it is, it is that which arouses the spirit of rivalry to a high degree. It is the competitive struggle applied to boyish brawn and the vealy triumphs of youth.

There is a large athletic element in the "college spirit;" there is a show and noise element in it. It is a matter of parades and bunting, and, necessarily, there is a commercial element in it. It takes money to exploit a football team or to win a rowing contest.

Then in this "college spirit" there is a large social element, the "function" that is applied to the dance, the drive, the excursion and the banquet. This brings a taste for the luxuries and the indulgences that are expensive and dangerous.

Once more the spirit of sectarianism and clannishness finds high development in the "Fraternity" life of the modern college. However high the intellectual ambition of the Fraternities may be and however determined they are to watch the "marks" of their members and to keep their fraternity at the head of the line, as a matter of fact the studies are pressed for the sake of marks and the austerity of the student life is first ameliorated and then encroached upon by the downy pillows, the pipe, the beer mug and the wine glass, all of which is indulged in, of course, in the name of philosophy and after the manner of philosophers. In the most mild interpretation of this college spirit the boy starts with luxuries which his father was proud to end in. Are there not many parents who have reason to share in the spirit of the Kansas correspondent who, writing to the editor, says:

"All you say of co-education is right and urgently needed, but I want to ask you if our so-called educators are blind, and if most of our public teachers are in the same condition, that they do not treat this important question in its cause and not dabble with one of its many deplorable results. The 'Frat' system is weakening and corrupting all our educational interests, and yet every one that comes before the public with any complaint seems to be guarding that infamous thing instead of exposing it."

We would not use the strong terms of our correspondent, but we do urge the importance of taking a spiritual account of stock in the modern university.

The June month with its graduations is past. With the memory of nearly a dozen of such exercises fresh in mind, with the inspirations of the "sweet girl graduates and brave boy orators" still fresh in our hearts, we venture to say that this high stimulus was interfered with with the sense of strain resulting in a nervous, almost hysterical social condition, where seriousness, thoughtfulness and a holy sadness would be more benign. Not the dance spirit but the prayer spirit best becomes the true commencement festival. And white dresses, like callas in Southern California, become tedious and wearisome when they become too common.

Of the many graduations the present writer enjoyed during the month of June, the one that abides with most pleasure in the memory and most academic stimulus in the mind was the graduation exercises of the City Normal School of Chicago, where faculty and graduates came in every day dresses, content with the charms of cleanliness and tidiness. There was a minimum of formality, the maximum of spontaneity. It seemed that under such circumstances the words of the speaker found their maximum effect. And we know that under such circumstances the tender, solicitous last words of the principal were freighted with more helpfulness than if uttered under the heaviness of a full dress parade.

But we close by asking our readers as we did the Chicago graduate, what is the "college spirit" anyway?

How valuable an element in life is it? Is there not a noble austerity that belongs to scholarship which should be guarded against the invasion of football enthusiasm, "frat" loyalty, class contentions and other narrowing influences which must be outgrown and neutralized farther on?

A Plea for Co-Education.

Reprinted from *The Chicago Evening Post* of July 14, 1902.

In so far as the title of this article implies that there is a distinctively woman's plea for coeducation, it is misleading. There is but one plea for coeducation—that of the men and women alike who believe that a frank, friendly co-operation of young men and women in work represents the most natural and healthful conditions for the education of both. They regard coeducation as the truest educational expression of those democratic ideals which mark the advance of the last century, and which lie at the basis of the social and political organization of this country. Any repudiation of the principle of coeducation seems to them a retrograde step.

The situation which arouses special interest in the subject of coeducation at this time is the proposed segregation of the sexes at the University of Chicago. The plan contemplates separate classroom instruction and separate laboratories and libraries for the men and women during the first two years of university work. Many of those who favor the change assure us that, far from being a blow at coeducation, the measure represents the greatest and most beneficent project for the cause of coeducation and for the higher education of women which has ever been devised. So much has this been the public attitude of its upholders that the plan has become popularly known as "benevolent segregation." While this view of the situation is unquestionably genuine on the part of many of its supporters, it is by no means universal. A large number of those who have the cause of education most deeply at heart are firmly convinced that the plan is, in the first place, one which would work harm to the university itself; that it is, in the second place, both in the minds of some of its supporters and in fact, a severe blow at the cause of coeducation, and thus—as they believe—at the larger cause of education in general; and that it does not arise, in the third place, in response to any deep-seated demand either of the community at large or of the university. A brief consideration will be given to each of these three points.

ARGUMENTS FOR CHANGE.

1. The aruguments in favor of the change put forward by its supporters in their public utterances may be grouped under four headings: First, its effect on the classroom work; second, its effect on the social life of the university; third, its effect on the relative numbers of men and women at the university; and

fourth, its effect on the financial status of the university.

A few years ago the argument for excluding women from the educational institutions of men was that the admission of women would inevitably lower the standards of scholarship. Now we are assured that it is necessary to protect the boys of the first two years (junior college) from competition with girls, because the girls invariably beat them, and many of the boys in consequence do no work at all. Presumably the expectation is that by the time they reach the third year the boys will have gained enough, either in intellectual ability or in strength of character, to be equal to the classroom rivalry with the girls. The asserted difficulty from the instructor's point of view is that he finds it impossible to be severe enough with the girls in his classes, or at least to treat them in the same way as the boys. The reform for this evil is evidently needed in the faculty rather than in the student body.

PROTECTION FOR YOUNG WOMEN.

The measure is advocated socially as a protection of the younger women from the evil effects of association with men. It is said that women cannot but suffer a loss of refinement by daily contact with the miscellaneous crowd of a recitation hall. The flirtations observed in the corridors and on the campus are called to witness.

The supporters of the measure would scarcely assert that university men, as a whole, are so far inferior to university women that association of the two must necessarily result in the deterioration of the women at large. If the evil is not a general one, but affects only the few, then the proposed measure means doing away with the educational advantages (as we hope to show below) of the mass of serious women of the university for the sake of a few silly girls whose home training has been deficient. But even if the difficulty were a real one which applied to the mass of women, there are much stronger reasons for believing that it would be aggravated than for believing that it would be obviated by segregation.

It would merely mean the removal of the rational basis for the association of the sexes in work. It is comparatively difficult for flirtations to thrive between people who prepare and recite the same lessons and who are witnesses of one another's daily failures and successes; but a semi-mysterious being who is kept away and educated across the street, one whom there is some spice of danger in knowing, is a much more propitious object. In plain terms, the change would introduce into the university life exactly the false, unnatural, pernicious relationship between the sexes to abolish which coeducation was accomplishing so much. Moreover, if this sort of sexual feeling deserves any recognition at all in the educational system, it ought to mean the complete abandonment of the principle of coeducation, not merely segregation for two years of university life.

QUESTION OF NUMBER OF WOMEN.

Although many of its advocates deny that the reduction of the number of women at the university is any part of the purpose of segregation, others have favored it on that ground. It is a fact that the number of women students have increased faster than the number of men, and it is a matter for serious question whether it would be wise for the university to allow the number of undergraduate women to overbalance the men very far. But there are as strong reasons for believing that segregation would increase the number of women as for the opposed view, since many parents who would otherwise send their daughters to women's colleges might now send them to the university. All that is certain is that the kind of women the university lost would be the serious and self-respecting ones who would resent the social implications of segregation, and who would desire the best opportunities for work, while those it gained would be of a type which is best provided for in women's colleges in any case. Other measures which should be sufficient to secure a proper balance of men are being adopted. The new professional schools of law and medicine and the hoped-for school of technology are almost exclusively for the benefit of men. The new clubhouse and gymnasium are theirs.

The point about the financial gain to the university which, it is said, will accrue from the change is too sordid to be dealt with seriously. If the great institutions of learning can be made to change their educational policies by the offer of a few millions, it means the prostitution of education to wealth. The University of Chicago has previously adopted the policy of aiming for the best in education, regardless of money. It is scarcely incredible that a few extra millions would be in and of itself a sufficient reason for the adoption of so radical a change in policy.

POORER FACILITIES FOR WOMEN.

The great objection to segregation, aside from its bad effect on the social atmosphere of the university, is the fact that it would inevitably mean poorer facilities for the women. It is practically impossible to duplicate a great department, with courses of instruction, laboratories and libraries, and have both parts equally good. If either must be slighted in any given case everyone knows it would be the women. Radcliffe and Barnard are the two chief attempts to carry out such a scheme in this country. They are both very convenient for the impecunious university instructors who wish to eke out their salaries, but would be very undesirable substitutes for the present system. Not only would inferior instruction in the first two years prove a handicap to women throughout their course, but separate instruction would give women less chance at the honors and rewards of academic study. Even though the scholarships were doubled in number for the benfit of the women, honors won in competition with women alone would not be given the recognition awarded to honors won in competition with men.

DETRIMENTAL TO EDUCATION.

2. The change would be a detriment not only to the university but to the cause of coeducation at large. The advocates of the measure assure us that segregation is to be confined permanently to the first two years, but the arguments they advance in its support, in so far as they have weight, apply so palpably to the last two years as well as to the first, that it is impossible not to believe that the present move would prove to be merely an entering wedge for the complete separation of the sexes. The extreme vagueness and lack of detail with regard to the multiform difficulties of administering such a partial separation strengthens this impression.

However this may be, the measure is certainly being interpreted abroad—and with justice—as a first step toward the abolition of coeducation. No other one move could do so much to injure the cause of the higher education of women.

Whenever the opening of the European universities is urged, the precedent of the University of Chicago, which gave coeducation a trial of ten years and was then obliged to abandon it, will be cited.

PUBLIC IS AGAINST IT.

3. In the brief time which has been given the public for the expression of opinion the tide has turned against the plan of segregation in a way which shows clearly that it has not come in answer to any demand

on the part of the community. The change would be repugnant to the educational system and the dominant ideals of the entire section of the country in which the university is placed. The women of the university, for whose benefit the measure is benevolently designed, are opposed to it. It has not a single advocate among the women of the faculty. The faculty of the junior college voted 19 to 14 against the plan when it was first presented to them. Throwing out several votes on various technicalities and securing the change of some votes after the adjournment of the meeting made the official count 17 to 11 in favor of it. When the action of the junior college faculty was referred to the congregation, it was voted down by a majority of 17—24 to 7. The junior college faculty then reaffirmed its vote by a majority of 7—25 to 18.

There seems reason to surmise that in its inception the plan reflects a desire to secure the support of the wealthy and fashionable constituents of the community, most of them favor the eastern custom of separate education. But it is extremely problematic whether the separation of the sexes in classroom work would be sufficient to gain for the university the adherence of families with Yale and Harvard traditions behind them, or to induce them to send their daughters to it to be educated for a society career.

In reviewing the entire situation one is left with the impression that the advantages to be anticipated from the plan of segregation are extremely doubtful, while the evil results can be predicted with great assurance.

A Doctor of the University of Chicago.

The Service of Science to the University, and the Response of the University.

An Address Delivered on the Occasion of the Forty-second Quarterly Convocation of the University, Held in the University Quadrangles, June 17, 1902, at 10:30 a. m., by President Henry Pritchett, Ph.D. LL.D., Massachusetts Institute of Technology.

Reprinted from the *University Record* for June, 1902.

The present age has been called, and rightly so, the Scientific Age. At no other period of the world's history has science played so great a role in human life. She has come into modern civilization not only as the cheerful maid-of-all-work, to light and cleanse and beautify the path of humanity, but she has found her way into the very sanctuary of the individual human soul, to affect profoundly man's views of history and of philosophy and of the significance of life itself.

To say that the university has shared in this general service of science to all institutions and to all civized men is to state only a part of the truth. The university of today—such an institution as that in which we now foregather—is fundamentally different in spirit and in method from the medieval institution which bore that name, or even from the university of a century ago. That difference is due absolutely to the growth of what is called the scientific spirit, and to the adoption of what is called the Scientific Method. A statement of the service of science to the university is, therefore, largely contained in the definition of what science itself is.

What is the scientific method? And who are scientific men? How does the scientific method differ from other methods, and what criterion may be applied by which it may be decided whether a man be truly a scientific man or not?

The answer to these questions is not easy. It is less difficult to say what the scientific method is not, than to indicate, in a few words, what it is. But some appreciation of its meaning lies at the beginning of any attempt to understand the work of men of science, or of any attempt to estimate the significance of the scientific research of the past forty years.

A very bright woman once said of Boston that it is not a place, but a state of mind; and something similar to this may be said of the scientific method—it is not a method of observation; it is not a special sharpness of vision; it is not the ability to study with tireless patience the phenomena of nature; it is not the habit of bringing together all the facts before making a deduction; it is not even the devoted pursuit of truth, although it includes all these. The essential quality of the scientific method lies rather in the attitude of mind of the student who uses it than in any form of observation, or grouping of facts, or even in devotion to its truth as he sees it. That attitude can scarcely be described by a single word or a single phrase. It is perhaps best indicated by the words "open-mindedness" and "intellectual sincerity." In other words, he who seeks truth in the scientific spirit binds himself to no *a priori* theories, accepts as his guide no formulated creed, allows no halfway truth to divert his reasoning. But he goes much farther; he follows the facts as fast as they are proven to be facts, whithersoever these facts may lead; he accepts them no matter though they go directly against theory and directly against tradition. The scholarship of the university has always had, in greater or in less degree, the qualities of devotion and of energy. But the great service which science has rendered to it has been not simply in directing the scholarship of the university into new channels, and in the addition of scientific subjects to the university curriculum. The real service of science consists in the fact that it has given a new scope and a new spirit to all scholarship, no matter in what direction scholarship may turn. It has brought to the university the conviction that the scientific method—that open-mindedness and intellectual sincerity—lies at the basis of all true scholarship, and today these are admitted as necessary conditions, whether the student work in physics or chemistry; in history or in economics; in literature or in theology. This is the distinctive characteristic of the scientific method, and in this lies the real service of science to the university.

I think it is very easy for us to undervalue the great meaning of these few words. It does not seem much when one says that the adoption of the scientific method means open-mindedness and intellectual sincerity. For after all this scientific method is no new thing. This method of study which includes the humbler virtues of patience and energy, and which finds its perfect development in sure thinking, in open-mindedness, in intellectual sincerity, is that which has been used in the past by all great men who have led mankind to clearer and higher views of truth and of justice. Socrates and Marcus Aurelius and Jesus the Christ have followed this way. And the glory of our day is not in the discovery of the way but the opening of it to all the world. It is to this end that humanity has labored through centuries with groanings that cannot be uttered. For a thousand years the path of intellectual sincerity, which leads to spiritual freedom, was barred to all but the few, and these walked therein with fear and trembling. The very influences which might most naturally have helped to clear this path proved the severest obstacles, and the spiritual freedom which seemed so near after the first great triumph of Christianity came only after centuries of disappointment and patient toil. But it came, and the nineteenth century of our era passed into history illuminated by an immortal glory—the glory of individual freedom of the mind for all men.

It is into this larger freedom that science has led the university, and the debt which the university owes to science and the scientific method is no mere debt for material gains, no obligation which can be paid by dollars and cents, by halls and by laboratories. The gift of science to the modern university is the priceless gift of a new scholarship, a scholarship which can be satisfied by nothing less than spiritual freedom, and which can grow in no other atmosphere.

To this service there is one response, and one only that the university can make which is adequate, and that is made when the university maintains about it an atmosphere in which the truest scholarship will flourish; when the university lends itself to the life of intellectual sincerity; when the university is the home of spiritual freedom, and therefore the home of the true scientific spirit. And the question which science and which scientific men of America today ask of the American university is this: Will the university repay to science the debt it owes? Will it be the home and nursery of the science of the future? Will there come from its doors men inspired by the scientific spirit who may by their service make still plainer the way of truth in which all men may walk?

"The chief duty of a nation," writes Lowell, "is to produce great men; for without them its history is but the annals of ants and bees." There is a great truth contained in this observation, for if a nation give not great men to great causes that nation either lacks the fiber out of which great men are made, or else the cause itself has not appealed to those capable of responding to it. Whether a nation fail to produce great men by inherent weakness or whether it fail to produce them because the atmosphere to grow great men is wanting, the result is apt in the long run to be the same. Such a nation becomes satisfied with mediocre things; it loses the inspiration of high endeavor; it is content with those things which are transient and material, rather than with those things which are true and are eternal. For it is ever true, as Martineau has written: "The best of all a man's work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves." It is computed that the discoveries of Pasteur in a single decade were worth in money more to France than the value of the indemnity paid to Germany. But the greatest service which Pasteur rendered his country was the gift of himself. Nor is the growing of great men by any means the result alone of individual influence and example, however potent these may be. The institutions of a country determine in large measure the directions of national greatness, and the maxima to which national greatness may attain. There is a sort of reciprocal relation between the great men and the great institutions of a country. Montesquieu has expressed the truth, at least in part, when he says, "in the infancy of societies chiefs of the state form the institutions; afterwards the institutions form the chiefs of the state." Who are the chiefs of the state? Are great scholars of science and literature—and, as Huxley was wont to say, these are not separate things, but two parts of the same things—are the great scholars to be counted as chiefs of the state along with statesmen and warriors and financiers? If they are have we an institutional life favorable to their growth?

The American who reads the story of scientific progress for the century just closed, if he be interested in science as a part of a great patriotic movement, will note some facts not altogether pleasing to national complacency.

He will, first of all, observe that the Americans whose names are remembered in a world's record of scientific achievement are few. The American whose name one finds on this roll of honor is usually one who—like Bell or Edison or Thomson—has made splendid applications of science rather than the discoverer of great principles. He has come, as a rule, not from the American college or university. His scientific career can seldom be traced to some great teacher, nor has he, with rare exception, transmitted his own enthusiasm to a group of students,

> Who to the sage devoted from their youth,
> Imbibed from him the sacred love of truth,
> The keen research, the exercise of mind,
> And that best art, the art to know mankind.

And nowhere in the record stands the name of a great master—one who might rank with Helmholtz, or Darwin, or Pasteur.

May we hope for such in the twentieth century, and will they come from the American university?

I apprehend that to this question only the future can vouchsafe reply. No man will undertake to predict what the growth of the future may bring forth. I ask your attention, therefore, to what seems to me a more practical exercise, namely, a brief statement of the constitution of the American university as it has come to exist within the last decade, the organization which it has assumed, and finally to point out certain conditions which seem to me necessary, if it is to be the home of the highest scholarship, if it is to send out great names in science, if it is to repay to science the debt it owes.

Professor Ladd wrote fifteen years ago in his little book on higher education, "although there may be universities in America, no one can tell what an American university is." The words in more than one sense are true today. The title university is borne by some hundreds of institutions in America today. With the exception of perhaps a score it is no more an index of the work which the institution is conducting than the title of colonel is in Kentucky an index of the occupation of the gentleman who bears it. In most cases it has been assumed in the spirit of Paul's definition of faith as "the substance of things hoped for," and too often "as the evidence of things not seen."

One cannot but regret, from the standpoint of historic scholarship, the misuse in our country of the name university, and the haste with which our colleges have assumed it. However characteristic of American custom it may be to covet the larger title, it is surely no gain for true scholarship—and true scholarship is the scholarship of truth—it is no gain for true scholarship when an old and great college elects to become a weak university.

Notwithstanding all this, however, and admitting frankly that we have today in the United States no university in the exact sense in which that term is used on the continent of Europe, an institution has arisen within the last two decades distinctly American, growing out of the American college, which has a real university purpose and aim, and which in its outward organization seems likely to furnish the type of institution to be known as the American university.

The beginning of this new American university dates from the founding of the Johns Hopkins University a quarter of a century ago. The founder of this institution had no particular sympathy with the university idea, and no plan with respect to the founding of one. The administration of his gift fell fortunately into the hands of a man in touch with the scholarship of the world. The time was ripe for a school devoted to literary and scientific research. American students had been attending in increasing numbers the great universities of Europe. Many of them had come home inspired with the intellectual atmosphere of the German seminar. The note of

scholarship was beginning to make itself heard. The establishment in Baltimore of a university whose chief aim was research met instant and hearty recognition. Its success quickly bore fruit in the establishment of graduate schools in other universities and colleges, and in the quickening of graduate schools already in existence. The establishment in 1892, on broad and generous lines, of the University of Chicago, gave fresh impetus to the current setting toward university effort.

Meantime another educational movement had come in to modify its organization and to influence its spirit. Cornell and the great state universities of the West began their work without traditions in favor of one or another branch of learning. The study of the classics and the study of applied sciences were admitted as equally worthy of university cultivation. The scientific school assumed in these institutions, in response to the popular demand, the form of a technical school similar to the polytechnicum of Germany and to the technical schools founded after its pattern in this country.

The scientific schools of the older Eastern colleges, which had at their inception looked rather toward the cultivation of pure science, soon felt the influence, perhaps the competition, of this movement and their schools of science—such as those of Harvard, Yale, and Columbia—have taken on more of the character of technical schools than schools of science.

The practical resultant of these two movements is the American university as we know it today—a graduate school, but resting upon the college and the scientific school. It admits to its lectures and to its laboratories the graduates of each, and offers the doctor's degree upon terms quite similar to those upon which the degree is sought in continental universities. How rapidly the graduate school has developed is in part indicated by the mere statement of its numerical growth. When Johns Hopkins university opened its doors in 1876 there were about four hundred graduate students in all the colleges and universities of the United States. Today students in the graduate schools number six thousand.

The American university as thus constituted—a conglomerate institution including college and technical school—and crowned by the graduate school—differs from the college in the place which it gives to independent individual scholarship, to the scholarship of research. Whatever the college or the scientific school may stand for, the graduate school stands for scholarship, its aim is the promotion of the spirit of research. It is in response to the demand for such opportunity for research that the graduate school has arisen out of the college and the scientific school.

Of all national efforts to promote the spirit of research the German universities are perhaps the most successful. Our graduate school bears a closer relation to these than to any other university effort. The American college is the historic background of the graduate school. The German university has back of it a history which is a part of the nation's history. What are the underlying national movements which have developed these two characteristic efforts at higher education?—for institutions of learning like all other public institutions grow out of the life of the nation in which they rise.

All systems of education, whether in Germany, America, England or China, undertake to train men for citizenship. In the introduction to that impressive collection of volumes given forth at the recent celebration of the founding of Yale college, President Hadley gives forcible expression to the idea in these words: "The real test of an educational system lies in its training of the citizen to meet political exigencies. If it accomplishes this result it is fundamentally good, whatever else it may leave undone; if it fails at this cardinal point, no amount of excellence in other directions can save it." The educational system of Germany and that of the United States alike undertake to train men for citizenship. In Germany the ideal toward which the citizen is led is intellectual freedom, and the university is the concrete expression of that ideal. The ideal of individual freedom toward which America looks is political independence. The American college is the national response to this ideal.

The history of the influences under whose action the German people came to accept as their ideal intellectual rather than political freedom, is the story of the German people itself. A powerful influence in this direction came in with the reformation and the moral and spiritual quickening which followed it. The German states, with Prussia in the lead, have been constantly hemmed in by powerful neighbors. A strong centralized government has been almost a necessary condition for existence. The efforts to establish a democratic form of government have been fitful and unsuccessful. But with unfailing devotion the Germans have struggled for intellectual and moral freedom. It is not easy for us, as Americans, to understand that a people can struggle more earnestly for spiritual freedom than for political liberty. But this is the historic contribution of the German people to the progress of the race. The American declaration of independence declares all men (politically) equal. The constitution of the new German Empire proclaims the freedom of the scholar in the splendid words, "Die Wissenschaft und ihre Lehre sind frei," and by that freedom the German people stand watch and guard. Nor king nor emperor is strong enough to lay hands upon it.

During the last two hundred years the people of the United States have developed under very different conditions. The war with England intensified the passion for political independence, already strong in American hearts. Since that time the conquering of a new continent, the experience of civil war, the relations with other countries have deepened the sentiment and strengthened the national ideal. The American college, developed under these influences, represents, no less truly than the German university, a dominant national sentiment. It has trained men in ever widening directions for American citizenship. It no longer stands as the entrance to the learned professions only. Its dominant note is not one of scholarship. From its doorway a multitude of paths diverge into all the activities of a varied citizenship. It is today the American conception of a preparation for citizenship in a free state, whose ideal is political freedom. It has served its purpose well. To regret that it is not the German university is to regret that Germany is not America.

Nevertheless it is well to recognize frankly that the German university stands for an ideal which America and American institutions cannot disregard. Political freedom is a splendid thing, but it is not so splendid as spiritual freedom. If the American college stands for the training for a citizenship whose ideal is political liberty, the American university must stand for a citizenship whose ideal is spiritual freedom. It is for this purpose that the graduate school has grown out of the college. If this growth is the expression of a true national movement, there stands back of it a higher interpretation of the meaning of American citizenship; if it be a response to a national sentiment it marks a later stage in the development of national character.

Notwithstanding the establishment of the gradu-

ate school, the dividing line between those institutions which are fairly considered universities and those which are colleges is still very uncertain, and some difficult questions of a practical sort need to be solved. We surely do not need as many universities as we have institutions which now bear that title. Shall some of them drop the name and assume one that more distinctly indicates their work? This were a consummation devoutly to be wished but as yet realized in only one instance, magnificent in its isolation.

Shall the colleges which remain colleges attempt work of research, or shall that be considered distinctly a function of the university? May the schools of technology, which at least have the merit of really carrying on the work which their name implies, have a relation to the university? If there were a chemical affinity between institutions of learning, the technical schools and the colleges might unite to form universities, just as oxygen and hydrogen unite to form water. This, also, must wait a larger development of altruism. One other union only is more difficult to effect than that of two educational enterprises—that is the union of two church organizations of the same faith.

Shall the schools of technology, on the other hand, establish departments of research and develop into universities of applied science, and, following the lead of the German technical schools, offer the degree of doctor of engineering?

The university itself presents in its undergraduate branches differences of educational practice as great as those which exist between the institutions themselves. In the college the student is trained for citizenship under a régime which allows an election either absolute or partial of the studies he pursues. In the engineering school of the university the student, also being trained for citizenship, is required to take an absolutely rigid programme of studies. The situation reminds one of the political status of the Australian colonies before the federation. Side by side grew up states—such as New South Wales and Victoria—both under the English flag, the one committed to the doctrine of thoroughgoing free trade, the other to a system of rigid protection. It is comforting to reflect that both prospered. After all, the training of the school is only part of the man's education, as the tariff is only one of the political conditions which affect the growth of a state.

The question whether the college and the technical school and the university can best serve the ends sought by each when separate, rather than when merged into one complex organization, such as our modern American university, is one whose discussion is perhaps now academic. The experiment is already being tried. One can hope only for the best results, while at the same time striving to overcome the difficulties. Whatever the advantages, one cannot doubt the reality of such difficulties.

One of the arguments most frequently put forward in defense of the present organization of the American university is the plea that the graduate school will furnish inspiration and guidance to the undergraduate departments.

No doubt this is in part true, but it is quite as important to remember that our universities are, for the most part, still great colleges with a relatively small graduate school at the top. And it is altogether likely that for a long time to come, as in the past, the great undergraduate stream of life and undergraduate interests will form the dominant influence in the university. And the American college, product as it is of American national life, reflects today no less the weakness than the strength of our national character. In no institution have the commercial tendencies of our national life been more strongly reflected than in our college-universities. The American university as it has grown out of the undergraduate branches has approximated more and more closely business organization; it advertises its facilities for study in the same way in which the better commercial houses advertise their wares (a collection of college advertising literature is a most amazing and entertaining exhibit); it operates through a publicity bureau to reach the daily press; it maintains a correspondence bureau with preparatory schools and an employment bureau for placing its graduates. One finds in the student life a reflection of the same commercial tendency. I do not refer to the increasing luxury and the increasing cost of college life, a consequence seen to follow the increasing luxury of American home life. It is rather upon the intellectual and scholarly forces in the college life that these tendencies show greatest effect.

The scholarly influences in the colleges are, on the whole, relatively less, it seems to me, than in the college of fifty years ago.

> "The love of learning, the sequestered nooks,
> And all the sweet serenity of books"

are still to be found, but are relatively less in evidence.

That which we call college spirit, that intangible something which gives color and direction to the influences of the college life, has no touch of scholarship in it. It is intensely local, and differs in no essential respect from the feeling which the boy entertains toward his preparatory school. It has no contact with the universal company of scholars. It is almost wholly a product of the student effort without association or co-operation from their instructors.

Perhaps partly for this reason it has taken the form of an intense athleticism which has grown out of all perspective, and which has been permitted to obscure scholarship.

I believe in a brave and wholesome college spirit, one that shall include a real affection for the intellectual home of the college youth. But that spirit should at least have some touch with the scholar's life. It should help in some measure to bring the student into a goodly fellowship of books and of scholars. It should reflect the life and the influence of the teacher as well as of the student.

I believe also in a wholesome athletic life, and in a manly form of athletic contest. But the athletic spirit should be a part of the college spirit, not dominate it. Furthermore, it should be separated absolutely from the professional and the commercial side. Professional coaches and gate receipts ought to have no part in the sports of students, and the elimination of these would very quickly help to restore to a modest and proper scale college sports, and to leave them games rather than occupations. And in the inter-collegiate athletic contests graduate students should not enter.

All the influences, both those to which I have alluded and others, which tend away from scholarship are also those which tend to develop the college side of the composite American university rather than the research side.

For a long time to come even our strongest universities are likely to remain in effect great colleges with a relatively small graduate school at the top. And if they are to become universities in the real sense it would seem to be necessary to strengthen scholarly influences in the college upon which the graduate school is grafted. To attempt to cultivate the highest scholarship in the graduate school without quickening that spirit in the college is like trying to increase the fruitfulness of a tree by treating its branches instead of furnishing nourishment to its roots.

Amid the commercial tendencies of our national life

it is worth while to remind ourselves continuously that the American university is not a business institution; and that however important to its well-being certain business considerations are, no account of business ability, no excellence of administration, no endowment however generous, can take the place of a noble scholarship nourished in an atmosphere of intellectual freedom.

And finally, if our American university is to be the nursery of great men of science, it must arouse a national appreciation of scholarship as a part of citizenship. Patriotism, as it is conceived in our country, takes the form of military or political service. The idea of serving one's country by devotion to science or letters; of adding to her fame and her glory by service in chemistry or biology, or in literature, is practically an unknown motive among American youth. Yet it is one of the forms of patriotism most common in Germany and in France.

Last year an American firm sought to bring to its factories an expert from a well known German university. The representative of the firm who visited the professor in his vacation found him absorbed in the effort to elucidate a principle of vital importance in his research. He refused all overtures to leave his work. As a last argument the American urged that self-preservation demanded a change. He pointed out that ten years more of such intense study meant death. But the German brushed the suggestion aside with the words, "Oh, what matters it if by running the machine at double speed I accomplish in ten years what I might otherwise do in twenty, the Fatherland is by ten years the better off. For me it matters not if I serve her successfully."

Pasteur's scientific career was one inspired by a passionate patriotism—a spirit which he received from his masters and which he handed down to his own famous band of students. "Science," says he, "is of no country, but the scientist must bear deep in mind all that may work toward the glory of his country. In every great scientist will be found a great patriot. The thought of adding to the greatness of his country sustains him in his long efforts, and throws him into the difficult and glorious scientific enterprises which bring about real and durable conquests."

The American is no whit behind the German or the Frenchman in devotion to that which appeals to him, but scholarship has as yet filled no part in his conception of patriotism. It remains for the graduate school, as the crowning member of our educational system, to connect patriotism and scholarship, and to open the door to a larger conception of citizenship.

On the two panels of the gate which faced the water at your great exposition of 1893 were two inscriptions—on one side—"Civil Liberty the Means of Building up Personal and National Character," on the other—"Toleration in Religion the Best Fruit of the Last Four Centuries."

Since that day has grown up in your midst the most enduring of all human institutions, a great university, and with it has grown a new conception of American citizenship. In the hope of the immortal life and the spiritual power of your university, whose growth is your growth and whose life is your life, let us add yet a third inscription on the archway by which your city is entered: "The University the Home of the True Scholarship, the Door to the Highest Citizenship."

And now let me in closing say one word concerning another feature of the university organization. I have assumed in all that I have said concerning the university that, for the purposes of scholarship, the university is contained in that part of the organization under the Faculty of Arts and Sciences—in German universities the Philosophical Faculty. The schools of medicine and law, which in this country form parts of our universities, are not, with few exceptions, graduate schools. Even in these cases their purpose is to train men for the practice of particular professions, not for science or for letters. The philosophical faculty alone makes the work of scholarship its supreme object. Whether or not the connection of the law school and the medical school with the university be desirable it still remains that for the purposes of science the university is practically contained in the Philosophical Faculty.

With theology the case is quite otherwise. Theology is the name which men have given to the science of religion. If it be a real science it has the same relation to religion which astronomy has to the stars, or which botany has to the flowers. Its place in the university is the same as that which other sciences occupy and not in a separate school. Approximately some such position is taken by the science of theology in the protestant universities of Germany. The results of the labors of their scholars have borne precious fruit in the researches of the last fifty years.

Theology, which has most need for the company of the other sciences, has always been shyest of any intimacy with them. In this country it has only the slenderest contact with the university. The theological seminaries which exist as separate schools are not schools of theology in any scientific sense. They are training schools for fitting men for the ministry of a particular sect, practically denominational technical schools. However useful and however desirable they may be as fitting schools, it is most unfortunate that they should be the sole representatives of theology, and that theology should itself be divorced from other sciences. No better proof of this can be had than the meager work of scholarship which theology shows in this country. A still more serious criticism is found in the fact, again and again referred to by current writers, that the theology taught in our seminaries is the theology of a hundred years ago. The protestant church in this country, which showed such marvelous adaptability to the conditions of life during the first half of the last century, has not kept equal touch with the conditions of later growth. It has lost contact on the one hand with a large part of our laboring population in cities, and has lost touch on the other hand with scientific men. This has not come about by any lack of interest in religion; it has not come entirely through lack of interest of scientific men. The result, so far as we see it today, is due in considerable measure to the attitude toward scholarship of those who control the various branches of the protestant church. One of the causes of such estrangement is the isolation of theology. The university represents today the highest effort of the race, not alone toward intellectual achievement, but toward intellectual sincerity. Theology cannot grow, in any deep sense, apart from this common effort toward truth. On the other hand, if religion be the divine life in the individual human soul, the knowledge of that life has a significance beyond all other knowledge; and the science which deals with that life, with its history, its phenomena, and its laws, should surely find a home with other sciences in the true university. For a training school for preachers the university has no place, but for theology as a true science the ideal university has a need as real as that which the true theology has for the university.

During the past fifty years the faith of Christendom has seen old ramparts broken down and old creeds swept away; but through these scenes of doubt there has shone the glimmer of a larger faith, which grows brighter as religion joins hands with scholarship. For

such a union there is no other place than a university which shelters the sincerest scholarship and which breathes the air of spiritual freedom. In such an atmosphere only will there be nurtured those who will lead humanity; it may be slowly and laboriously; it may be step by step, but who will lead, none the less surely, into that larger hope which Tennyson saw in faith when he sang:

I falter where I firmly trod
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.
I stretch faint hands of faith and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

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XL.

Saul the King.

All was now going to be changed among the Israelites. How much it meant, they themselves could not see. At first, to be sure, everything went on just as before. Saul did not set up a government or do any of those things which had been spoken of by Samuel, when Samuel warned the people what they must expect if they had a king to rule over them.

The whole experience was new and strange to the young man. He did not know how he was to act as king, or what it meant to be a ruler. All he did, therefore, was to go back home and wait until the time should come when the people should call him to lead them in some way. In spite of what Samuel had done, as yet there was no real king and no real kingdom.

But the need came soon enough. The Israelites were surrounded by people who hated them, wicked tribes who abused them in many ways and ruled over them from time to time. Now, it seems that one of those tribes, called the Ammonites, came up and attacked one of the tribes of Israel. And the Israelites felt that they were not strong enough at first to resist, and so they sent out messengers to the king of the Ammonites, asking him on what terms he would accept their services. And the king sent back the reply: "On the condition that all your right eyes be put out."

The people knew what this implied well enough. It would be the worst and most brutal kind of slavery. The fathers looked into their children's eyes and thought what it would mean for the eyes of those little ones to be put out, or the eyes of their wives, and it was more than they could stand. And the elders said to the king of the Ammonites: "Give us seven days in which to decide." Then they sent messengers at once to the place where Saul lived, telling the people of it. And all the people lifted up their voices and wept. And behold, Saul came, following the oxen out of the field; and Saul said: "What aileth the people that they weep?" And the messengers told him what had been threatened them from the Ammonites.

Then the spirit of a true king began to show itself in Saul. He saw how the time had come for him to go forth as a leader and set up a kingdom. He took a yoke of oxen and cut them in pieces, and sent the pieces throughout all the borders of Israel by the hands of messengers, saying: "Whosoever cometh not forth after Saul, and after Samuel, so shall it be done unto his oxen." And the people came out as one man.

Saul now led the army forth and attacked the Ammonites, and smote them until the heat of the day. And it came to pass that the Ammonites were scattered so that not two of them were left together.

This was a great victory for the Children of Israel, the first one, I suppose, that they had had for many years. They were more than satisfied, therefore, with the idea that they were going to have a king. And Samuel said to the people: "Come and let us go to Gilgal and establish the kingdom there." And the people went to Gilgal, and there they made Saul king. And Saul and all the men of Israel rejoiced greatly.

But the most striking event at this time, I think, was not so much that great battle, or the formal way in which they made Saul king after their victory when they went to Gilgal, but rather the farewell speech made to them at this time by Samuel. He had been their leader and teacher all his life. They had never had a king before. Now that he was no longer to guide them, he wanted to say a few words of warning. Wise men, you see, can often look quite a long distance into the future, and they are the men who point out the dangers which most people do not think of.

At this time, when Saul had been made king and all the people were holding a great festival in their delight over the founding of the kingdom, Samuel asked the people for silence. It was a solemn moment, as the great crowd stood there waiting and listening.

And Samuel said to the Children of Israel: "Behold, I hearkened unto your voice, in all that ye have said unto me, and have made a king over you. And now, behold, the king walketh before you. I am old and gray-headed; I have walked before you from my youth to this day. Here I am—witness against me. Whose ox have I taken, or whose ass have I taken? Or whom have I defrauded? Of whose hand have I taken a bribe to blind mine eyes therewith?" And they said: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken a bribe of any kind." And he said unto them: "The Lord is witness against you that ye have not found aught against me. Ye said unto me: "A king shall rule over us. Now, therefore, behold the king whom ye have chosen. If he will fear the Lord and serve him, and not rebel against the commandments you have received, both ye and also the king that reigneth over you—well! Only fear the Lord and serve him in truth, with all your heart. Turn ye not aside, for then should ye go after vain things, which cannot profit nor deliver; but if ye shall still do wickedly, ye shall be consumed, both ye and your king."

We might suppose that this would be the last word which we should hear from the aged Samuel. He was no longer the leader of the Children of Israel. In his place they had Saul, their king. But once more, I am sorry to say, Samuel comes before us as a judge, and he is to appear, not as a judge of the people so much as a judge of their new king, Saul.

For a time all went well. New hope had come to the Children of Israel; they had a great king, and he was leading them to many victories. The people were no longer afraid of the Philistines. They were assembled in armies and beginning once more to conquer the country for themselves. As we are told: When Saul was made king over Israel he fought against all his enemies on every side, against the Moabites and against the children of Ammon, and against the Edomites and against the Philistines. Whithersoever Saul turned, he put his enemies to the worse. And he did valiantly and smote the Amalekites, and delivered Israel out of the hands of the wicked people of Canaan.

You see, Saul had begun well, as a true king. But the one great thing which the Children of Israel long years

before had had so much trouble in learning, you remember, was to obey rules. It was because they could not do this, that they had been obliged to stay forty years in the wilderness; and it was for this same reason, I suppose, that they had been such a long time in conquering the land of Canaan and taking full possession of the Promised Land.

Now that a king was to reign over the people of Israel, everything depended on whether the man chosen for this office would know not only how to rule, but also obey rules himself; for kings cannot do as they please, if they are good kings, any more than the people can. They must know how to obey laws and set an example to the people. In this respect Saul had not yet been tried, and Samuel did not know how he would act. He had chosen this young man as the best king he could find for the Israelites; yet before he died he wanted to make sure that Saul could obey rules or commands. And this is what Samuel did.

It was the time when Saul was fighting with the Amalekites, and Samuel had said to Saul, speaking for the Great Ruler: "Now go and smite the Amalekites, and utterly destroy all that they have, and spare them not; slay both man and beast, ox and sheep, camel and ass."

And Saul went forth with his army, like a brave king, and fought with the Amalekites, and slew them with great slaughter, and utterly destroyed all the people with the edge of the sword.

But what else do you suppose he did? What about the oxen and the sheep, the camels and asses Samuel had spoken of? Now, it evidently struck the young man, the king, that he would do something else in this other matter; he would follow his own best judgment. And so he spared the best of the sheep and the oxen and the lambs, and he did not destroy them. It may be that he felt that he no longer needed to obey the commands of Samuel or of the Lord Over All, but that as a king he had the right to do just as he pleased.

And Samuel came to Saul, and Saul said to him: "I have performed the commandment of the Lord." Just think of that speech on the part of the king! It may have been the first lie that he had ever told. He knew well enough that he had not performed the command in the right way. And Samuel's heart sank within him, for he had found out that Saul not only had failed to keep the command laid upon him, but now had told a lie concerning it. Think how it must have startled Saul at this moment as he heard the voice of the old man, the seer whom he had met a few years ago, as Samuel said: "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul, seeing that he had been found out, tried to avoid the blame by laying it on the people, and said: "They have brought them from the Amalekites, for the people spared the best of the sheep and the oxen to sacrifice them unto the Lord."

And the seer said to Saul: "I will tell thee what the Lord hath said to me." And Saul said, "Say on." And Samuel answered, speaking for the Lord: "Though thou wast little in thine own sight, wast thou not made the head over the tribes of Israel? And the Lord annointed thee king over Israel, and he sent thee on a journey and said, 'Go, utterly destroy the Amalekites and fight against them until they be consumed.' Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil, and do that which was evil in the sight of the Lord?" And Saul again tried to get out of the trouble by answering once more: "The people took of the spoil, sheep and oxen, to make an offering to the Lord." And then came the solemn reply of Samuel, which the world has never forgtten: "Hath the Lord as great delight in offerings or sacrifices as he has in obedience? Behold, to obey is better than to make sacrifices. Because thou hast rejected the command laid upon thee, thou hast been rejected from being king."

Then the awful fact came home to Saul. He was conscience-stricken, and hardly knew what to say, as he finally answered: "I have done wrong, for I have broken the commandment laid upon me, because I feared the people and obeyed their voice. Now, therefore, I pray thee, pardon my sin."

But it was too late for poor Saul. He had broken a command, he had failed to keep the law laid upon him. Even if he was sorry, he no longer could be trusted. And Samuel could only repeat solemnly again: "Thou hast rejected the command and been rejected from being king over Israel."

To the Teacher: The speech of Samuel in his old age as a farewell to the people when surrendering his authority over them, should be carefully studied as explaining his character. Make a good deal of the story of Saul's sin and disobedience. Compare it with the giving in to temptation on the part of Adam and Eve in the Garden of Eden. Show how hard it is to do exactly right, and how easily one may give way when one begins to feel one's power, or has been accustomed to do as one pleases. The reason why Saul was condemned, should be discussed, pointing out that even a king may not be a good ruler unless he has *principle* and can keep to rules and obey laws.

Memory Verses: *If ye shall do wickedly ye shall be consumed, both ye and your king.*

Hath the Lord as great delight in offerings and sacrifice as he has in obedience; behold, to obey is better than to make sacrifices.

Thou hast rejected the command and been rejected from being king over Israel.

The Vulgar Voice.

What constitutes the vulgar voice? In an article, the reading of which may be recommended to the legion of teachers of voice production and their pupils, a writer in the London *Spectator* concludes that this evidence of vulgarity "springs, like almost all vulgarity, however displayed, chiefly from two causes—an undue love of conspicuousness and an undue fear of the same." The person whose chief aim is to keep him or her self in the eye of the world rarely makes a remark without desiring that it shall reach the ears of others besides the one directly addressed: and here the peculiarly false sound of the voice is attributed to the absence of singleness of motive. On the other hand, the wavering tone and affected accent of the timid vulgar are ascribed to another form of insincerity, namely, the wish to imitate others with whom one happens to be, when they are of a supposedly higher social standing. The attempt is sure to fail, and result only in the suppression of all evidence of the speaker's own personality—in the voice as well as in the manner. Thus sincerity, paramount in all art, is basic in breeding as well, which is the art of life. So far, so good, if the world is to be considered and characterized as divided into two classes—the vulgar and the not vulgar. But for our part, we feel tempted to ask further whether most of us do not at times fall into the use of the vulgar voice? Listen to sweet woman, in one of her shrewish moments, haply few; or to the great actor scolding his valet! In the rare case of these persons, to hear whom speak is always to listen to music, the reason is probably to seek in the fact that they have learned the supreme self-restraint. The anger or petulance which unrepressed would have issued in shrillness, when restrained imparts a certain depth and fullness to the tones,—"the throbbing voice," and so forth, of the novel writers. It reminds us of the old definition of a lady—a woman who speaks in a low tone and thinks in a high one.—*Harper's Weekly.*

THE HOME.

Helps to High Living

SUN.—There is no created thing that draws as deep as the soul of man. These souls of ours were fashioned for bottomless soundings.

MON.—Talk about happiness! Why, a well beggar has a better time of it than a sick king, any day.

TUES.—If you have a conviction, and are conscientious in the belief that you are right, be true to your professions.

WED.—Whatever is worth having in this world's gifts is worth working for.

THURS.—There never yet was a sorrow that could not be lived down.

FRI.—What is it that makes human love any nobler than the chirruping of birds if not its duration?

SAT.—The same power that sends us November is planning an April to follow. —*Amber.*

Troubles that Do Not Come.

Of the hard and weary loads
'Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife,
There's oil of comfort and cure,
And the Hand which binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe,
The lips of Pity are dumb,
And there's never oil or wine
For troubles that never come.

There's a song to lighten the toil,
And a staff for climbing the height,
But never an Alpine stock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of today,
Without the sprig of rue
From tomorrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of today.

—*Zion's Herald.*

Two Orioles.

Do you want to know just the cunningest thing that ever two little birds did? Let me tell you—because it's true.

The birds were orioles, and you know the curious, pretty nests the orioles make, swinging like a soft, gray silken bag from the high branch of some elm tree.

Just three springs ago the orioles had come to this grand old elm tree that shaded the porch of a quiet farmhouse.

They had picked out the very branch they wanted, and now they must hunt for material to build their pretty home.

So they flew about, chirping and calling and busily gathering stray threads and moss—when—oh, joy! What was that beautiful long, white, silky stuff on the porch just under their elm-tree home? They flew down very cautiously. They flitted this way and that. Dare they take some of it for their airy home? One more peep—yes—grandpa was sound asleep. There was no doubt about it. But how should orioles know that the long white whiskers belonged to him? They ventured nearer. They pulled one hair. They grew bolder and pulled another. Two long, beautiful silky threads for their nest! They flew off to the tree and then back for more. Grandpa still slept. The little rogues were having such a good time, when Aunt Lucy happened to spy them. She laughed aloud, and of course that frightened the birds and grandpa awoke. But wait—just hear the rest. Aunt Lucy was so pleased at what the cute little orioles had done that she determined they should have all the pretty threads of hair they wanted. So that very afternoon she took some of Mary's golden locks, a few more of grandpa's and some of her own glossy black hair and spread them on a bright cloth on the porch. Then she warned the family to keep very quiet and see what happened. In less than an hour the orioles had taken every hair and carried it to their tree. Before many days the pretty nest was done and the bird enjoying their new home.

In the fall, after the orioles had left their elm-tree home, Aunt Lucy had someone climb the tree and get the nest, and there, so curiously woven into the lining, were the soft, white, golden and black hairs.

Aunt Lucy keeps the nest in her parlor and counts it as one of her greatest treasures.—*Bertha B. White, in "Primary Education."*

Cultivating Repose.

Some persons radiate irritation and worry. Whenever they are touched they throw off tiny arrows from the nettles of their disposition as quills from an angered porcupine. No matter where they are, their atmosphere seems filled with smarting, stinging motes. Only a sunbeam can show where these irritating motes are floating in the air. But they smart the eye, tickle the throat and tingle through the nerves. Such persons have the mettle of the prancer and the aimless nervousness of a flea. Their intensity is not that of intelligent concentration, but of piano-wire nerves having no case and therefore responsive to every disturbance of the air.

In the presence of those persons the light-hearted, fresh-spirited, and sensitive-souled feel like jumping jacks pulled by a thousand strings. At home and in school, comrades and children are nagged, censured and criticised at every turn, till like whipped animals they are more intent on dodging than hearing.

The thoughts of the incessantly critical come like swarms of gnats, and their presence inspires nothing but fidgets.

On the other hand, wherever there is a person calm, serene and good natured there is less hilarity, but there is more depth. The light of the mind is not flickering and dancing like a Jack 'o Lantern in the everglades, but is like the star of Bethlehem, leading over the balmy plains to the Prince of Peace.

Parents and teachers, look well to yourselves. Are you making nervous fireflies of your children? Or are you to them the spirit of calm inspiration and exaltation of ideals and labor? C. M. S.

"I see your name in the papers a good deal," commented the old friend. "I suppose you're really in society now."

"My wife thinks we are," replied the man who had become suddenly rich, "but sometimes I have my doubts."

"How so?

"Well, when there's a swell charity entertainment to be given, with boxes quoted at $200 and $300 or more, the evidence seems to indicate that we are very much in society; but when some exclusive private function takes place, there seems to be nothing but what you might call negative evidence. I think possibly it might be correct to say that our money is in society, but we are not."—*Chicago Post.*

Life is a quarry, out of which we are to mold and chisel and complete a character.—*Goethe.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Alec Yeaton's Sons.

(Gloucester, August, 1720.)

The wind it wailed, the wind it moaned,
And the white caps flecked the sea;
"An' I would to God," the skipper groaned,
"I had not my boy with me!"

Snug in the stern sheets, little John
Laughed as the scud swept by;
But the skipper's sunburnt cheek grew wan
As he watched the wicked sky.

"Would he were at his mother's side!"
And the skipper's eyes grew dim.
"Good Lord in heaven, if ill betide,
What would become of him!

"For me—my muscles are of steel,
For me let hap what may;
I might make shift upon the keel
Until the break o' day.

"But he, he is so weak and small,
So young, scarce learned to stand,—
O pitying Father of us all,
I trust him in Thy hand!

"For Thou who markest from on high
A sparrow's fall—each one!—
Surely, O Lord, Thou'lt have an eye
On Alec Yeaton's son!"

Then, helm hard-port; right straight he sailed
Towards the headland light;
The wind it moaned, the wind it wailed,
And black, black fell the night.

Then burst a storm to make one quail,
Though housed from wind and waves—
They who could tell about that gale
Must rise from watery graves!

Sudden it came, as sudden went
Ere half the night was sped,
The winds were hushed, the waves were spent,
And the stars shone overhead.

Now, as the morning mist grew thin,
The folk on Gloucester shore
Saw a little figure floating in
Secure, on a broken oar!

Up rose the cry, "A wreck! a wreck!
Pull, mates, and waste no breath!"
They knew it, though 'twas but a speck
Upon the edge of death.

Long did they marvel in the town
At God, His strange decree,
That let the stalwart skipper drown,
And the little child go free!

—*Thomas Bailey Aldrich.*

Tower Hill Summer School.

The Encampment opens pleasantly and promising. All the cottages are occupied ecept Leaf-Ring, which awaits the arrival of its proprietor, Miss Kirkland. A few Long House sections and tent acommodations are still available. Among the residents at the present time are Rev. and Mrs. E. M. S. Hodgin of Humboldt, Ia.; Revs. R. E. and Margaret T. Olmstead of Decorah and Cherokee, Ia.; Rev. Albert Lazenby and daughter of Chicago, and Prof. George A. Brown and wife of Bloomington, Ill. The inauguration exercises of the Summer School took place last Sunday. Dr. O. G. Libby of the University of Wisconsin, President of the School, made the opening address in the morning and Rev. M. Lazenby giving the opening address in the afternon. Other addresses were made by Mr. and Mrs. Olmstead, Mr. Hodgin, Mr. Brown and the conductor, Jenkin Lloyd Jones.

Books Received.

THOMAS WHITTEKER, PUBLISHER, NEW YORK.

Parables of Our Lord, by Marcus Dods, D.D., $1.50.

The Church of the Reconstruction: An Essay on Christian Unity, by the Rev. Edward M. Skagin, 50 cents.

Horse Saves Two Drowning Girls.

Agnes and Pauline Bain, aged 14 and 11 years respectively, attempted to ford Cicero Creek on horseback recently, when the horse's feet became entangled and he threw the girls into the stream. Pauline had sunk twice when her sister caught her by the hair and the horse swam to them.

The elder sister caught the beast by the tail with one hand, and, holding Pauline with the other, they reached the shore safely. The horse started home on a gallop and neighed as if in great trouble, which attracted the attention of its owner on its arrival. The animal immediately whirled around and went in the direction of the little girls with great rapidity, with the parents in pursuit, and they were met making their way homeward bound. The horse ran up to them, rubbed his head on the little ones' shoulders and nickered as if he was very glad they were alive. Only a short time ago Mr. Bain offered the animal to a dealer for $100, but the sale was not consummated. Since the heroic deed of the animal in saving his daughters' lives he refuses any price, and avers that at the death of the animal a monument will mark his grave.—*Daily Tribune, Newcastle, Ind.*

Only a Little Leaf.

It was only a little leaf;
But on it did shine the sun.
The wind did caress, the birds did sing,
And it lived till its work was done.
It was only a little leaf;
But it took its gladsome part
In the great earth's life; and at last
Earth clasped it to her heart.

—*Minot J. Savage.*

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Birds' Nests, Charles Dixon, net, postpaid	1.20
Judith's Garden, Bassett, 1.50 net, 1.13 postpaid	1.25
Little Rivers, Van Dyke, 2.00 net, 1.50 postpaid	1.65
Fisherman's Luck, " 2.00 net, 1.50 postpaid	1.65

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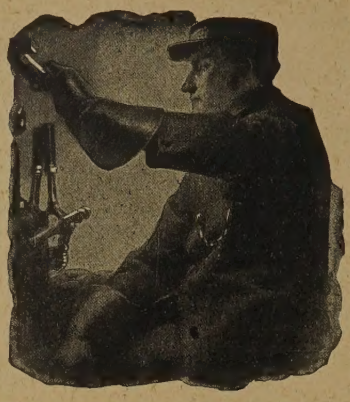

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